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THE South-Carolina Gazette.

Containing the freſheſt Advices Foreign and Domeſtick.

From Saturday, SEPTEMBER 20. to Saturday, SEPTEMBER 27. 1735.

A Philoſophical Enquiry into the Summum Bonum, *or* Chief Good *of Man.*

MANKIND have been ever *perſuing*, and ever *diſputing* about *Happineſs*; and yet, after Thouſands of Years ſpent in the ſearch, are not arrived at any ſettled and fixed Ideas concerning *Happineſs* itſelf, or *the Means* of obtaining it. The ancient Philoſophers formed themſelves into ſeveral Sects about the *Summum Bonum*; and *Varro* reckons up no leſs than 288 different Opinions, wherein the *Chief Good* of Man conſiſted. But theſe were rather Differences of *Words*, than *Things*; or elſe *Motto's* and *little Sayings*, which were *fanciful* or *humorous*, but never intended to expreſs their ſerious and philoſophical Account of Things.

The three great Diviſions about Happineſs were the *Epicureans*, the *Stoicks*, and the *Platoniſts*, from whom came the *Peripateticks*. The *Epicureans* placed Happineſs in *Pleaſure*; the *Stoicks* in *Virtue*; and the *Platoniſts* or *Peripateticks* in *both*: They have alſo diſtinguiſhed our Pleaſures into the Pleaſures of *Senſe*, *Imagination* and *Reaſon*; and have ſaid a Thouſand Things, ſome good, and ſome bad, upon all theſe Heads.

But, forgetting all they have ſaid, and their everlaſting Contentions, by which they have, as *Job* elegantly complained of his Friends, *darken'd Counſel by Words without Knowledge*, we will trace out to you the plain *Path of Happineſs*; ſuch a Path, that if you will walk in it, 'twill be *impoſſible* to be miſerable.

It is the moſt ridiculous Thing in the Word to diſpute what *Happineſs* or *Good* is; for all Men, when not hotly engaged in Controverſy, mean by it *Pleaſure*. Happineſs, Good and Pleaſure, are ſynonimous: We ſhall have therefore no Debate what Good, Happineſs or Pleaſure is; for all Men *know and feel it*. But the only Queſtion is, which is the *Way* to come at? Which is the *Path* that leads directly up to *the greateſt poſſible Good thro' the Whole of our Beings*? or, Where is this Guide, this *infallible Guide* of Life; Have Patience; we will ſhow you immediately.

We will not contend, whether the *chief Good* conſiſts in *Pleaſure* or *Virtue*, or both; for *Pleaſure* alone is *good*, and the *only Way* to obtain it is *Virtue* or *reaſonable* Action. *Pleaſure* is the *End*, *Virtue* the *Means*, and the *only Means too*, of reaching this great and deſirable End. *Pleaſure* is the *Prize*, the glorious Prize; and *Virtue* is the *Race* which all Men muſt run, or *loſe* it. He who will put forth his Hand and eat of *this Tree of Life* or *Happineſs*, muſt firſt climb the *Tree of Virtue*; or, in other Words, he muſt *live by Reaſon*, which is much *eaſier* than to live *againſt it*: For he ſhall be allowed (ſo Gentleman-like, generous, and humane is our Philoſophy) to gratify all his *natural* Appetites and Paſſions; and, if he had a Thouſand more, to gratify them too, and to hunt and ſeek after all *proper Objects and Means* of Gratification. He ſhall purſue *Wealth* and *Power*; or he ſhall *deſpiſe* both: He ſhall have an elegant Table, rich Wines, a beautiful Fair, Houſes, Gardens, Pictures, Horſes, Dogs, Equipage, Dreſs, Preferments, Titles of Honour, Ribbons, Stars, Garters, *&c.* He ſhall pleaſe every *Senſe*, and charm every *Imagination*: He ſhall have ſome of theſe Pleaſures, or live without any of them: But *all* he may have, and yet be a Man of *Senſe* and *ſtrict Virtue*. To form which Character, he hath but *one plain Rule* to follow; and that is, to *gratify* every Paſſion and Appetite within the *Bounds* of his *Conſtitution*, *Fortunes*, and *Circumſtances*, and *conſiſtent with the Rights* of all other Men. This he muſt *do* or be *miſerable*; whether he be rich or poor, learned or unlearned, noble or ignoble; whether his Paſſions and Appetites be *ſtrong* or weak, few or many. All his Buſineſs is to *ſtand upon his Guard*. Every Man who will enjoy *To-day* ſo as to enjoy *To-morrow*, and live ſo *this Year*, that he may be happy *next Year*, muſt keep this immortal Line of *Lucan* always

always in View: If he loses Sight of it, he is gone; for it comprehends the whole of *moral Philosophy*

Servare Modum, Naturam sequi, Finemque tueri.

Keep the *Mean*, follow *Nature*, and look to the *End*, or *REGARD CONSEQUENCES*. By *Nature* is here understood, what all the Ancients, and all Men of Sense (*now* not spoiled by *Divinity*) understand; and that is the *Nature and Reason* of Things.

Men are *Rational* Beings; they carry *within* them a *Principle* which enables them to distinguish Good and Evil, both *natural* and *moral*. This Principle tells them, that they are so to enjoy *the present*, as may *consist* with all their *future Enjoyment*; and lets them know that *Temperance*, or living within our *Constitutions and Fortunes*, is the *Basis and Root* of all *Virtue and Happiness*: For if our *Constitution* is gone, the *Capacity* for Pleasure is gone; and if our *Fortunes* are gone, the *Means* of Pleasure are gone: And thus, by an *unreasonable* Gratification of *present Passions* we destroy the *Capacity and Means* of all *future* Enjoyment.

When an Object strikes powerfully upon us, whether it be of the *Ambitious*, the *Wealthy*, or which is more *natural* of the *Fair Kind*, our *Reason* is then to be summon'd up; and we are to debate what this will cost us? Whether the *Gratification* of this Passion will not in consequence produce *more Evil* than *Good* or more *Misery* than *Happiness*? And whether it be *inconsistent* with the *Rights* of other Persons; If so, we are obliged, as Men of *Sense* and Men of *Integrity*, to go without it.

If some Men say, they *can't* do this, or they *won't* do this; all we have to say to them is, That they neither *can*, nor *will* be happy.

Thus, as *Men* of Sense, and with *regard to ourselves*, we are under the highest Obligation to live within our *Constitutions*, *Fortunes* and *Circumstances*, in Life; and, as *honest Men*, we ought, in all our Actions, to regard to *the Rights and Pleasures* of others; for, whatever we may imagine, *Honesty*, or a just Regard to the *Happiness of others*, is as absolutely necessary to *our own Happiness*, as *Temperance* itself. Temperance indeed, in *rational* Enjoyment, keeps our *Bodies* in Health, and preserves our *Fortunes*, and so makes us easy within our selves: But all *Temperance* in the World, nor the whole String of *selfish Virtues* beside, will not recommend us to the *Favour* and *Good-will* of others; because they have no *Relation* to others, any further than they leave us in a *Capacity*, and at *Liberty* to do Good. And if we look into our selves we shall find, that those Actions which have *no Relation to others*, give us but a very *faint and low* Delight: The *highest Pleasure* which human Nature seems capable of (so well are we form'd) is, to be sensible that we *give Pleasure*; to be conscious that we have the Esteem of our Fellow Creatures, and that we deserve that Esteem: But this Esteem is impossible to be obtain'd without Justice and Benevolence Which naturally leads us to consider, among the several Sorts of Pleasures that Men pursue, which are most worthy of a rational Being? And they must necessarily be such, as will procure him the Affection and Esteem of others, because his own highest Happiness, is concerned in it.

The Pleasures therefore, which Reason sends us to, are the Pleasures of Honesty, social Virtue, Humanity, Friendship, Generosity; these are of the lasting and durable Kind: This is that constant and invariable Good which will give Satisfaction and Contentment always alike; this Pleasure lies down, and rises with us; we carry it always about us, and 'tis ever within our Reach; all other Pleasures grow weary of us, or we grow weary of them; they will not come to us, or we may be unable to go to them; But it is always within our Power to act according to Reason; and 'tis that, and that alone, which constitutes the chief Good or Happiness. Reason is to be the Standard and Measure of all our Enjoyments, whether they relate merely to ourselves, or to others: and every Man knows when he exceeds the Bounds of Reason, as he knows what his own Constitutions and Fortunes are, and what the Rights of other Men are; of which Rights 'tis impossible any Man, who hath been bred up with other Men, tho' there were no Laws or Teachers, should be ignorant; he is as able to distinguish Justice from Injustice, and Benevolence from Cruelty, as he is to distinguish a Cube from a Square. These Objects of the Mind are as easily discovered as the Objects of Sense; and they are as natural too; for tho' we have no innate Ideas, we have (with Mr. *Locke's* good leave) natural Ideas; or Ideas of Right and Wrong, which naturally grow up with us, and thrust themselves upon us, whether we will or not, without any Teaching or Instruction: And such are the Ideas of Just and Unjust in Action, or the Difference between Virtue and Vice; which would be as clearly distinguish'd by Persons bred up together, as Sweet from Bitter, Strait from Crooked, or Light from Darkness, In this Sense, we are all taught of God; and these Ideas, all Men, of all Countries, and of all Ages, do agree in, or would agree in were they not led wrong, by Men whose Interest 'tis to deceive them. Friendship is the same every where; Fidelity and Honesty the same every where; Cruelty, Perfidy and Villany the same every where, unless where Church Doctrines have in a long Tract of Time, almost extinguish'd the Light of Nature; and it is impossible that it should be otherwise; for Men are the same every where, and stand in the same Relation to one another.

The Reason therefore why Men err in their Conduct, is not because they don't know what is fit for them to do, or that they are Ignorant of their Duty, as rational Creatures; but 'tis because they will have some present Pleasures, tho' at the the Hazard or Expence of Future greater Pleasure. The Present carries it even against their Reason, and in spite of their Judgments; they are wrong, and yet they go on, and perish with their Eyes open; so that the true Source of allmost all the Evils of Life is, that Men are resolved to gratify some *present Passion* or *Appetite*, cost what it will, against the Instructions of their faithful *inward Guide*, which will never deceive them. This divine Monitor, *Reason*, tells us, that if such a Quantity of Wine, or certain Delicacies in Eating impair the Health, we should *abstain*: If a Coach breaks in upon our Fortunes, or carries away too great a Proportion, *Reason* bids us walk on foot: and so in all other Pleasures. Let us then take this *Guide of Life* always with us, and we shall never be at a Loss to know, wherein consists the *chief Good* of Man; which is, not in following *any one Pleasure*, but in *acting according to Reason in all our Pleasures*

CHARLESTOWN, Sept. 27.

WHereas *Thomas Mellichamp*, who stood committed to the Custody of the Provost Marshal charg'd with feloniously Counterfeiting and uttering the Current Bills of Credit of this Province, hath lately with *John Young* and two other Prisoners, charged also with Felony, broke the Common Goal in *Charles-Town* and is fled from Justice: This is to forwarn all Persons from Concealing and Harbouring the said *Mellichamp*. And any Officer of Justice, or other Person, who shall apprehend the said *Mellichamp* and deliver him into the Custody of the Provost Marshal in *Charles Town*, shall receive as a reward for so doing from the Committee for restamping the Paper Bills of Credit the Sum of 50 *l.* Currency.

J. Hammerton, Ch. Pinckney, Oth. Beale, Gabr. Manigault, R. Saunders, J. Champneys.

CUSTOM-HOUSE, Charlestown,

Entred inwards.

Brigt. Don Francisco, Geo: Wells from Antigua.
Sloop Catherine, John Rice from Philadelphia.

Entred out.

Sloop Speedwell, James White for Philadelphia.
Brigt Hawkins, John Willson for Bristol.
Scooner Endeavour, John Ridley for Winyaw.

Clear'd for Departure.

Ship Brook, John Keet to N Carolina.
Brigt. Don Francisco, Geo: Wells to Winyaw.
Sloop Sharewater, Tho: Wilkinson to R Island.
—— Elizabeth, Sam. Newton to St Christophers

EXPORTED from this PLACE since *Nov* 1, 1728.

Rice 45111 Barrels, & 1038 Baggs. Pitch 23039 Tar 5492. Turpentine 7205. Whereof 15791 Barrels of Rice and 1006 Bags for FOREIGN MARKETS.

PRICES of the following GOODS.

Rice	3 l.	Turpentine per C.	16 s. 3 d.
Pitch per Barrel	47 s. 6 d.	Indian Corn per B.	11 s. 3 d.
Tar per Bar.	35 s.		

Just imported in the Ship *Brook*, *John Keet* from *London*, & to be ſold by *John Watſon* at his Store oppoſite, to *Elliot's* Bridge, womens & girls ſhort ſcarlet cloaks; mens womens & childrens ſhoes; a very good new ſpinett; Lizbon wine, red & white; Genoa hoſe; Ruſſia linnen, very great variety of cambricks, cantings and bagg holland; holland tapes of ſundry breadths; cadiz diaper, ditto plain, ſewing ſilk, wigg ribbon and wigg cauls, necklaces, ſilver & gold lace, and ditto for knee garters, velvet whisks; pickles, velvet, good green tea at 25 s. *per* pound in cannifters, hair powder, cotton laces, currans, almonds and raiſins, woolen hoſe, and caps, *&c.* and ſeveral other goods lately imported *viz* taffeties, damasks, brocades, romals, train oyl, corks, gloves and ſundry other goods.

He hereby deſires all who are indebted to him, for goods bought before February *laſt, would diſcharge the ſame, elſe they will be ſued without further ceremony.*

WHereas ſeveral Perſons have been ſeen taking away Marſh Mud and Shells from the Marſh on each Side of *New Town* Creek joyning to *Aſhley* River; this is to give Notice, and forbid all Perſons from the like Practice for the future, or they will be Proſecuted by me the Proprietor thereof. WILLIAM BULL.

Just imported and to be Sold by *Wm. Laſſerre* at his Store over againſt the Court Houſe; 3 fourth 7 eighth and yard wide garlix, dowlas, oznarigs, hollands, cambricks, Genoa hoſes W: Men women and children velvet caps, ready made banjans, black velvet for gentlemens wear; blew and ſcarlet whitney; ſuper fine ſtrip'd hollands, plain and corded Dimity; patterns of ſtrip'd cottons for womens gowns; ſuper fine ſtrip'd ticks; truncks of men women boys and girls ſhoes, neat claggs; beſt canary in pint bottles, by the hamper or by the dozen; great choice of handkerchiefs; millenery and haberdaſhery ware, amongſt which a curious parcel of fans, neweſt faſhion; fire ſhovels and tongs, neat bellows; 2 d. 6 d. 8 d 10 d. & 20 d nails, hand and croſs cut ſaws, moſt ſorts of braſs and japaned Locks, with great variety of Iron ware, whole ſale and retail at very reaſonable rates. *NB.* Moſt of the above Goods imported in the *Brook* Capt. *John Keet* from *London*.

Lately imported in the Brook, *and to be ſold by* John Beswicke *next door to Mr* Neri's *in Broad ſtreet, cotton counterpains, plain & ſtrip'd dimeties, great variety of colour'd fuſtians check'd linnens, ſtrip'd hollands, ready made womens gowns, brocaded bengalls, ſtarrats, bed ticks, mens and womens ſilk thread and cotton ſtockings, rugs, blankets, broad cloath, fine narrow ditto, friſes, ratteens, ſhalloons, buttons and mohair garterings, ſilk, thread and cotton laces, hard ware, worſted gregrams, millenery and haberdaſhery ware, china and looking gl ſſes, ſilver and gold buttons, green and bohea tea, almond powder, mens hats and ſhoes.*

Run away two Negro Men, *Sambo* and *Tommy* lately belonging to Mr. *Benjamin Godfrey* deceaſed, they are ſuppoſed to be harboured in or near *Charleſtown*: Whoever ſhall apprehend them and bring them to their Maſter in *Charleſtown*, ſhall receive 5 l. reward and in proportion for either of them, beſides what the Law allows.

BENJ: WHITAKER.

Run away a Mulatto Fellow, named Jack Davis, *belonging to* Tho: Wright: *Whoever takes up the ſaid Fellow and brings him to* Richard *or* Robert Wright *in* Charleſtown, *ſhall have* 5 l *reward.*

To be Sold in the Shop formerly kept by Mrs *Owen* in Broadſtreet next door to Mr *Breton*, all ſorts of Millenery Ware, and other European Goods, at reaſonable prices by *Sarah* & *Lucy Weaver.*

Run away the 4th of this inſt. *September from* Nath: Wickham's *Plantation at* Winyaw *Ferry, three Negro Fellows named* Quaw, Sam & Cæſar. *Quaw is a ſhort black Fellow, with a large Cut in the bottom of his left Foot, aged about* 28 *years.* Sam *is a yellow Negro, aged about* 24. *And* Cæſar *is a ſlim black Fellow of about* 19 *years, all Sawyers ſpeak very good Engliſh, and are ſenſible Fellows: Whoever brings them to Mr.* Nath: Wickham's *Plantation near* Dorcheſter, *to Mr.* Allen Well's *at* Winyaw *Ferry, or to Mr.* Wm: Cattell *jun. Merchant in* Charleſtown, *ſhall receive* 40 s *reward for each and all reaſonable charges allowed them.* Nath: Wickham.

To be Sold for as long Credit as you pleaſe upon Intereſt with good Security, part of a Town Lot in *Charleſtown*, known in the Model of the ſaid Town by the Number 103, containing in Front on a little Street that leads from *Aſhley* River to the broad Path, 50 feet, and in depth from Weſt to Eaſt 100 feet. It is newly fenced in and the Garden planted. Enquire of Mr. *Portall*, Baker in Elliot's ſtreet.

Just imported in the Ship *Brook*; *John Keet* Maſter, and to be ſold at reaſonable rates, White Cottons, ſtrip'd Duffils, ſingle refin'd Louf Sugar, Umbrelloes, and Womens Ticken and Callimanco Shoes, by

RICHARD HILL.

To be Sold a Tract of Land, containing 458 Acres in *Colleton* County on *Combahe* River, butting & bounding to the South by *Wm Holeman's* Land, to the Weſt on Land belonging to Mr. *Godfrey's*. Enquire of *Peter May*, or *Iſ. Mazyk* jun. in *Charleſtown.*

HOuſe- Sign- and Ship-Painting, alſo Glazing work done after the beſt manner, by *Richard Marten*, next door but two to Mr. *Evand's* in *Charles-Town.*

To be Sold

BY WILLIAM HARVEY, Engliſh or Dwarf-Peaſe; Oats by the Buſhel or in the Straw, as alſo good new Hay, Corn's Blades and Topps at 8 *l. per* Thouſand.

Just imported *in the* Brook *Capt.* Keet *from* London, *and to be ſold by* Hutchinſon & Grimke *at their Store on the Bay, great choice of Linnens, white and brown, callicoes, fine chints, and great variety of Millenery, ſuch as ſuits of dreſs'd night cloaths with ruffles, handkerchiefs, ribbons and rowles; ſutes of fring'd linnen ruffles and handkerchiefs: French and Engliſh belindas plain & laced; plain cambrick French mobbs, ſutes of plain dreſs'd night cloaths; imbroidered ſhort ſilk aprons: ſattin & peeling quilted petticoats & hoop petticoats: Beſt ſcotch ſnuff in Bottles at* 22 *s.* 6 *d. per Bottle; fine pigg tail tobacco; china taffety with trimmings, grograms, damasks paduſoys, black velvet, cambricks, ſundry ſorts of threads, mens & womens worſted- ſilk thread and cotton hoſe; plain & ſtrip'd dimeties, mens hatts, durants, India ſilk handkerchiefs; fine broad cloath with trimmings, ſundry haberdaſhery and cutlary wares; Mahogony tables, bureaus and cheſts of drawers; looking glaſſes; choice of pictures fram'd & glaz'd, right Barbados citron water; Barbados & Antigua rum in hogſheads, tercts & barrels; with ſallad oyl, red & white wine in bottles.*

To be Sold at very reaſonable Prizes by *Yeomans* and *Eſcott*, blew red and ſtrip'd duffils, very fine ſtrouds of different ſtripes, blew and red ſtrip'd plains; fine faſhionable colour'd druggets, fine bow dyed cadiz, ſpring knives and guilt belts: neſts of trunks, Indian trading guns and hatchets; braſs kettles powder and bullets; fine new-faſhion candleſticks, 3 fourth garlix; bag and gulick holland, fine and coarſe muſlins; all ſorts of callicoes, haberdaſhery ware in ſmall trunks, horſewhipps; fine plain and ſilver laced hatts, Engliſh and India ſilk handkerchiefs of all ſorts, as alſo mens and womens ſilk hoſe of different qualities, black crape; clouting and napkining diaper; tabling damask; Pomerania and Ruſſia linnen, cambricks, floretts and popplins; mens womens & girls colour'd gloves, cloth and light colour'd ſewing ſilk; fine & coarſe mens & childrens velvet caps.

To be Sold

A Tract of Land on the North ſide of Aſhley River, containing Eight or Nine Hundred Acres, being very good Rice and Corn Land, pleaſantly ſituated on the River, the Front high bluff Land, within a mile of *Dorcheſter Town*, being part of *Woodbury* Plantation, the Quit-Rent an Ear of Corn when demanded. Whoever has a mind to purchaſe the ſame, may treat with *George Nicholas* Eſq; at *Dorcheſter Town*, or Capt. *Reb. Auſtin* Merchant in *Charles Town*

To be Lett or Sold

A Houſe with 4 Rooms on a Floor, with a good Kitchin and other Conveniencies, there being 12 Rooms in all, with good water and Pump, over againſt Mr. *Jeans* the Glaſier. Enquire of THO: WEAVER, Carpenter.

*** Juſt now is imported by Capt. *Gutlrip* in 10 weeks from *London*, Negro cloth, blankets & all other kind of woolen, and other goods proper for the Winter ſeaſon, and to be ſold by JAMES CROKATT.